

We can't properly use it. The first convention was worked up, and they gave me \$1,800 and I used it, and then I came to them and said I wanted to pay a part of that money myself. And they said to go ahead, and finally it went on until they said, "You may draw upon us till you reach dollar for dollar up to \$20,000" — and I can't use it.

#### **"Four Distinct Denominations Control"**

Now let us turn back. I said the white people are wrong. They don't know how to reach the Negro. The Negro can keep to himself. I have some facts before me and I have brought them along to you. I said that to Mr. Hartshorn. I don't think he believed me, but he did not say anything. I hurt his feelings in that way. Do you know, by actual facts, that four distinct denominations control (if there is anything in figures, and nobody questions them), they control eight tenths of all the Negroes of these denominations? and if you are going to reach the Negro, you must reach him through these agencies. These are the Colored Methodist Episcopal, and then the next largest is the Zion Methodist, and then the African Methodists which Brother Gaines represents, and then there are the other part of the Negro Baptist Church that I represent. We represent eight ninths of the people.

Let us see if this is true. Let us see whether the Negro can be controlled. Go back a bit. The Colored Methodist Episcopal has 300,000; the Zion Methodists, 700,000; the African Methodist Episcopal, 800,000. The Negro Baptists say they number 2,500,000, but others who have gotten up figures say they have but 2,225,000. That makes 4,000,000 and more, and there are 4,000,000 more if you give one follower to each member, and that leaves 8,000,000 out of 10,000,000 Negroes in the United States in those four denominations; and those four denominations have their own Sunday-school literature. Now somebody is going to say that this is not so, but I have the figures with me. Now those four denominations have their own printing houses. They prepare their own editorials and have their own writers of Sunday-school literature, and they are just as careful to see that the right thing is put before the children as is possible.

#### **"I Believe This is the Right Way"**

I believe this is the right way. The Zion Methodists won't let anybody write their editorials but a Negro. And the Colored Methodist Episcopal are the same way. The African Methodists, and you can tell them by their name, are just as particular.

These four publishing concerns control these eight ninths of the number. I am giving you just these figures taken from an authentic report.

You will remember that Congress appointed a commissioner to look up the second-class matter, especially Sunday-school matter. He counted every package, so it cost me something to get such an authentic report. Now, we found that these four denominations sent out a circulation of Sunday-school periodicals amounting to 13,000,000. The Zion Methodists sent out 2,600,000 by the commissioner's report; African Methodists, 900,000 copies; the Colored Methodist Episcopal, 800,000; and the Negro Baptists, 9,000,000 this year, making 13,300,000 copies of Sunday-school periodicals. These were circulated among the Negroes.

#### **How to Reach the Four Denominations**

Now, then, to reach those people that those four denominations control, you will have to undertake to work through these organizations to reach them successfully. I said this to Dr. White: "If you will go to work, you must recognize some of our organized possibilities. For certainly we like to be like you. You will have your great men and we want our great men and want to honor them." We are going to stand by that. So I said to Mr. Hartshorn, "You can never reach the colored people in their organized state."

I am talking for my own now. I tell you the Negroes are going to be very, very slow whom they turn things over to, whether white or black. The Negro has reached the point where the white man must bring with him a good reputation. We are not prejudiced against you because you are white, but we must know that the man coming to us is of good repute among his own people. I know you judge the Negro by how he stands with the white people. We judge you by how you stand with your own people. I have heard that white men cannot teach colored people. If the white man stands well with his own people, he will stand well with us. When you lose your standing with the white people, you have lost it with the black people. If your own people turn you out, you cannot come to the black people, so you might as well stand well with your own folks.

#### **The Only Way to Reach the Young Negro**

I said to Mr. Hartshorn, "The only way now to reach the young Negro is through the Sunday-school." Our colleges are turning out educated men and they are educating young men,